

Charles Grey (1) 1756-60
A
DISCOURSE

O F

The Lawfulness of Compliance

With all the

CEREMONIES

O F T H E

CHURCH of ENGLAND.

HERE it may be demanded in the first place, how indifferent actions, or actions of a middle nature betwixt moral good and evil, which are neither necessary, nor unlawfull, neither commanded nor forbidden by the Word of God, and in the performance of which we can shew neither obedience nor disobedience, but are left to our discretion, can lay any obligation upon the Consciences of men.

Answer. They may oblige the Conscience upon a fourfold account; As *first*. When we bind our selves with a Vow to God to doe such things, to which we were not before obliged. If the thing be lawfull and indifferent in it self, we are bound to perform it, not for the things sake, but for the Vows sake. For whensoever the ~~law~~ ^{law} is not unlawfull, the bond or tie of

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Religion

The Lawfulness of Compliance

Religion is contained in it; and therefore that which before was free, is now by reason of the Vow made due worship to God, or at least for us necessary to be done. Although the subject-matter, or the thing it self vowed, be indifferent, yet the observation of that Vow, doth directly belong to that honour, which by our Religion we owe to God. Of this nature were the Vows and Laws of the *Nazarites*, of which we read *Numb. 6.* And by such a Vow *Jephthah* was entangled; having rashly made a vow to offer unto God, whatsoever thing came out first to meet him, after his return from battel and victory, for a Burnt-offering; which proved to be his own Daughter: and therefore was necessitated by his Vow, though not to offer her up for a Burnt-sacrifice, which was an abomination in the sight of God; yet to doe to her so much, as he thought the Law of God would permit, to shut her up, and to keep her in perpetual virginity, which the Daughters of *Israel* bewailed, *Judges 11.*

Secondly, Indifferent Rites and Ceremonies, are then to be observed, and oblige the Conscience, when any for want of sufficient information, and instruction is fully persuaded in his Conscience that they are not things indifferent, but necessary duties: this was the case of the *Jews*, when *St. Paul* wrote his Epistles: The Ceremonies commanded by *Moses* were abolished by the death of *Christ*; and therefore no man was any longer bound to conform to them: yet they being otherwise strongly persuaded, it was sinfull to act against the dictates of their Conscience. So *Rom. 14. 5.* Let every one be fully persuaded in his own mind: It was lawfull for a Christian to esteem the *Jewish* Festivals all one with other days; but unlawfull to profane those days which he thought holy. *v. 14.* I know and am persuaded by

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the Lord Jesus that, &c. It was an indifferent thing to eat Swines flesh, or not to eat it; yet if any man was persuaded in his Conscience the eating to be unlawfull, he ought to forbear. *v. 23. For whatsoever is not of faith, is sin.* Where by Faith we are to understand a particular persuasion concerning things about which we are exercised; as that it was lawfull to eat, or unlawfull to eat such or such meats; not true saving Faith, by which we become Christians, and lay hold on our Saviour for life and salvation, and which also the believing *Jews*, mispersuaded in some such particulars, as I have already mentioned, were endued with.

Thirdly, The third case is of evident and manifest Scandal; that is, when the observation, or not observation of things indifferent, doth manifestly endanger the Faith of weak Christians, and harden others in their unbelief. See *1 Cor. 10. 27, 28. 1 Cor. 8. 8, 9, 10.* And indeed one great design of the Apostle *St. Paul* was to persuade the strong Christians, not to put a stumbling block before the weak *Jews*, who still adhered to *Mosaical Ceremonies*. So also *Rom. 14. 15, 16, 17, 18, 19, 20, 21.* such was the condition of the believing *Jews*, that though they embraced the Christian Faith, yet they supposed that our Saviour came not to abolish Ceremonies, but onely to reveal a farther light; and that the Gospel was not to terminate, or give a period to the Law of *Moses*, but onely that it was a superstructure upon the foundation of *Moses* and the *Prophets*: and therefore they thought, that they might as well part with their Christianity, as with their ancient Rites and Customs. So that the total neglect of them by the faithfull among the *Gentiles*, deterred the unbelieving *Jews* from embracing

the Gospel; and tempted almost those who already believed to renounce their Faith. And therefore the Apostle doth exhort the believing *Gentiles*, to abate their Liberty, and not to endanger the Faith, and Salvation of so many Souls.

Fourthly, Although indifferent Rites do not oblige us to their observation directly of themselves, or of their own account, yet our Consciences are obliged to the observation of them indirectly and by consequence when they are commanded and enjoined by the Supreme Civil Magistrate, and our Sovereign Lord. And this is by virtue of that Divine Precept, *Let every soul be subject to the higher powers*, which bindeth the Conscience directly. The command of God to obey the King, as Supreme in all lawfull things (and such all indifferent things are) doth oblige the Conscience directly, and of it self, as all the Commands of God do; And therefore all things commanded by him, if not unlawfull, do likewise bind the Conscience indirectly by virtue of the Command of God. So when Parents employ their Children, and Masters their Servants about any business, the business it self doth not oblige the Conscience directly, because not commanded by God; but it doth indirectly and by consequence, by virtue of the Command of God to honour Parents, and obey our Masters in all things.

And that the Magistrate may impose in Religion things lawfull in themselves will appear; because if he think the imposition of them expedient some ways or other, as for the peace, and quietness, or the uniformity, and the settlement of the People, whom he governs, and the keeping of them from distractions, and innovations, &c. he may certainly impose them, because he doeth it as a good and expedient thing. And
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what a private man may doe by himself in things lawfull, if he think the use of them to be expedient for his better service of God ; that also may the Magistrate impose for uniformity on his Subjects. Otherwise I suppose that no Prince would impose Ceremonies on his People against their will, merely because they are indifferent things, unless he thought them also some way fit and expedient. Now although Ecclesiastical Persons may be thought the fittest judges, of what Ceremonies are most convenient for the Church, yet in imposing them they ought to have regard to the Supreme Magistrate, and not to act without, much less against his consent. Under the Old Testament the Legal Ministry, which consisted in Ceremonies, and Sacrifices, was not ordered by the hand of Aaron the High-priest, but by the hand of *Moses* who was King in *Jeshurun*, *Deut.* 33. 5. And after him *David*, *Solomon*, *Asa*, *Jehosaphat*, *Ezekiah*, *Josiah* Kings of *Israel*, and *Judah*, instituted the Tabernacle and Temple Service, ordered and regulated several things in which they varied from the Law of *Moses*, *2 Chron.* 29. 34. *Lev.* 1. 6, 7. erected Altars, and dedicated them to the Lord, destroyed Idolatry, reformed abuses in the Worship of God ; settled both the standing Worship of God, with occasional Thanksgivings, and Humiliations.

The like power have Christian Kings and Emperours had since *Christ*, as might be made evident and apparent by History. And therefore it is an Article of the Church of *England*, which likewise all do acknowledge in the Oaths of Allegiance and Supremacy, that the King's Majesty within his Dominions and Countries is in all causes, and over all persons, as well ecclesiastical as civil, next under God supreme Moderator,

tour, and Governour. And therefore it is by his authority that Ecclesiastical Canons are made, and enacted Laws of the Nation; without which men of differing judgments might excommunicate each other but to little purpose.

I shall now in the next place briefly compare these Obligations together, which many times cross and contradict each other. The obligation then to observe indifferent Ceremonies which ariseth from the command of Superiour Powers is generally greater than any which ariseth upon other accounts. And here *first* as to Vows and Covenants, we have the case stated between Father and Child, Husband and Wife, *Numb.* 30. and the same is the reason between Princes and Subjects: for no man ought to bind himself with a vow, unless in such cases which God and his Superiours have left to his liberty. Otherwise Children, Servants and Subjects might by making vows shake off all obedience to Parents, Masters and Princes. Whensoever therefore he knows the Will of the Prince, or the Laws of the Land to be contrary to the intention of the Vow, the Vow is unlawful; and if his Will be unknown, it ought to be made conditionally, and be of no longer force than it is permitted by the Superiours. For as if there should be a contrary command of God, it would immediately take off the obligation to the Vow, and make it null and void; so also a contradictory command of Parents, Masters, Princes, to which last we ought to be obedient, and not to resist upon pain of damnation, doth also, though not immediately, yet consequentially by virtue of the Divine Precept concerning subjection, cause it to cease. It being not to be supposed in lawfull Vows and Oaths, that they are against the Will of God or of Superiour

perious powers, whom by our Oaths we are bound to obey.

Secondly, As to an erring and doubtfull Conscience; 'tis true that if a man through an erroneous judgment, which is by reason of education or otherways invincibly such, be fully persuaded that to be unlawfull which is in it self lawfull, although the commands of Superiours lay an obligation, yet the greater sin is to act against Conscience. So *Rom. 14. 23. Whatsoever is not of faith is sin*; and the Apostle adds, *that he that eateth and doubteth is damned*; though not always in the World to come, yet he is condemned in his own Conscience; which how great a punishment it is we may know by divers Examples.

But if there be onely small inconsiderable Scruples, or Arguments, which draw the mind equally, so that the judgment is rendered uncertain, but cannot peremptorily determine the thing to be absolutely unlawfull, the safest way is to obey the command, and the duty we owe to the Superiour Powers ought to turn the scales: Disobedience being one of the greatest sins, and Obedience a necessary duty; and therefore ought not to be neglected, for trivial Scruples and Objections, but upon very considerable and weighty reasons.

Thirdly, As for case of Scandal; we must first discharge our duty to our Sovereign, and prefer obedience to the King before satisfaction of Fellow-subjects. And to let pass that usual argument which is brought, that obedience to Higher Powers is an act of Justice, it being their due right given to them from God the King of Kings; But the condescension to the infirmities of a weak Brother is an act onely of Charity, and acts of charity must give place to acts of justice onely;

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may, charity supposeth that we rob not others of their dues : But in this case of obedience there is a concurrence both of justice and charity, which surely should be of more prevalent obligation than a single one, and that the weaker too ; to let this pass ; I say that the case is far different from what it was when the Apostle *St. Paul* wrote his Epistles, for then their Faith was so much endangered, that they could not tell well which sooner to part with, their Faith in *Christ*; or Mosaical Ceremonies. But the Dissenters Faith now-a-days is not so much endangered, but they seem to be the more confirmed and obstinate in their resolutions, and affirm themselves almost to be the onely Christians.

But forasmuch as this Point hath been vehemently insisted on, by severall Separatists, who having first made others to be scandalized at the Ceremonies and Orders of our Church ; and then pretend they cannot conform for fear of destroying the Souls of their weak brethren, whose ruine they accuse our Church to endeavour ; I shall retort the argument on themselves, and affirm in the next place, that disobedience to the Higher Powers is it self the greatest scandal to Christian Religion, and endangereth the Salvation of most Souls.

It was by this Jealousie, rashly and without ground taken up ; viz. That *Christ* and Christian Religion, were an enemy to government, that the Devil hath in all ages, stirred up men to persecute the Church ; upon this pretence our Blessed Saviour, the most innocent person, who lived upon Earth, who payed Tribute to *Cæsar* with the expence of a Miracle, was yet condemned and executed : *If thou let him go, thou art not Cæsar's friend*, said the Jews to Pilate. It was on this

this account that the Apostles endured bonds, and imprisonments, as men that would turn the World upside down. It was upon this pretence that the Primitive Christians for above 300 years together, were oppressed with the rage of heathen Emperours, because thought disturbers of the publick peace. So we see how the very pretence of indisposing men for subjection, which notwithstanding the Apostles by their doctrine, and the Primitive Christians by their example clearly refuted, is apt to bring Religion into disesteem, and render it odious. But these disobeyed onely where God's Law was contrary to the Emperour's, and when they could not obey they patiently suffered. But if we will stand out against our King in those things, which God requires not of us, if we will disobey our Sovereign, and be never the more obedient to God, if every scruple be an excuse from subjection and obedience; these pretences will be turned into realities, and we shall be left without excuse, if we will have no regard to the Laws of Men, which are the bond of humane Society, though no ways hindered by the fear of the Laws of God. If tumults and insurrections shall be the appendixes of every command we find not expressly and in so many words contained in the word of God; we may fear that the frequent calamities which will attend men on this account, may cause, to say no worse, a great decay of Christian Religion. Let us a little consider what the effects of mens contumacy and opposition of decent Ceremonies established by Law, by which our late Wars were begun, maintained, and carried on in *England*, hath been in our own Nation. How much Religion hath been established and propagated, by stumbling at *Craws* and leaping over blocks, by loathing indifferent Ceremonies, when the great duties of holiness and righte-

ousness required conformity? Hath not this been the introduction of Atheism and irreligion, the greatest distemper among us? hath not this been the original of all Sects and Schisms? hath it not nourished those manifold Errours and Heresies, which caused profane Persons to sit down in the seat of the Scorners? and therefore as we tender the honour of our Religion, and would vindicate it from being an enemy to government, and destructive to humane Society preserved by government, unless we would drive the same design with the Devil, the common enemy of mankind, and especially of Christians, to bring an universal scandal on our Profession, and render it odious to mankind; we must not be refractory or disobedient to humane Laws, when the Laws of God permit us to obey them, and give an needless occasion of offence to those, whom God hath placed in authority over us. And therefore in this case, though ecclesiastical Persons are the best judges of what ought to be introduced into the Church, yet if there should arise a dissention, for the avoiding Scandal, the Fathers of the Church ought to give place to the Father of their Country.

St. Paul teacheth us, 1 Cor. 9. 20, 21. *that unto the Jews he became as a Jew, that he might gain the Jews; to them under the law, as under the law; to them without the law, as, &c. to the weak, as weak, to all men all things, that he might by all means save some.* What think you he would have done, nay, what would he not have done, if the Emperours by his condescensions should have become Christians, by which means a free passage to the Gospel would be laid open throughout the whole World? would he that so severely enjoined obedience to the higher Powers on pain of damnation, and that so readily and willingly complied with all sorts
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of men for the salvation of their Souls, have scrupled a few indifferent Ceremonies, whereby Governours and Magistrates might be alienated from the love of Christianity? he had the same reason to comply with these, as with all other sorts of people for their good.

And thus these things being premised, I shall come to shew the lawfulness of compliance with all the Ceremonies of the Church of *England*; and this I shall doe by one general and comprehensive argument.

If then the *Jewish* Ceremonies commanded in the *Levitical* Law, were indifferent, and might lawfully be observed, after the Death, Resurrection and Ascension of our Saviour, who put a period unto them, even by those who knew the *Levitical* Law abolished at that time; much more are the Ceremonies of the Church of *England* indifferent, and may be lawfully used; But the *Jewish* Ceremonies, &c. and therefore, &c.

Of these Propositions in order; now the sequel or consequence will evidently appear, if we compare theirs and ours together. 'Tis true indeed, the *Jewish* Ceremonies had their institution, and signification given unto them at first immediately from God himself. And the *Jews* still thought that this obligation from God remained on them. But however, they were instituted onely for a certain time, till *Christ* should come in the flesh, and by oblation of himself once, purchase the remission of our sins. And then their signification together with the obligation to observe and perform them utterly perished, so far forth as it was from God. For this was the end of the institution of the Sacrifices, and most of the Ceremonies, to signify *Christ* to come, and the offering him up as a Sacrifice for us all, *Heb. 9. 23, 24.* And therefore the continuation of them afterwards was not from Divine Authority, but depended on the igno-

rance of the *Jews*, and prudence of the Apostles; the *Jews* were zealous of the Law, and the Apostles were willing to permit it, as long as they embraced Christianity. But God's institution and injunction being then expired, they were for the time they were afterwards used, as much humane and depending on the will of man, as our Ceremonies are now; and so in this case there is an equality; And it is all one to think that to be appointed by God, which is not appointed by him, and to know it to be appointed by God's Vicegerent.

But if we will consider other circumstances, we shall find, that those which attended the *Jewish* Ceremonies, were very dangerous, and had such tendency to evil, which ours are exempted from.

For *first*, They might well be accounted vain, and as the Passover Sacrifices for sin unreasonable, *Christ* being already offered.

Secondly, It might seem to be a mocking of God, and abusing *His* Institution, to use Ceremonies signifying *Christ* to come, who was then ascended into Heaven, and which represented his merits as future, when they were already consummated.

Thirdly, The use of them was joined in most *Jews*, with this erroneous opinion, that they were necessary parts of God's worship. See *Rom. 14*.

Fourthly, Our Ceremonies signify onely *ex parte hominis*, or on the part of man; they either signify our duty, and what we are, or serve to put us in mind of what we should be; but the *Jewish* Ceremonies did signify not onely *ex parte hominis*, but *ex parte Dei* too; they were used, not onely as signs to put us in mind of our obedience to God, but as means of conveying divine benediction upon us; they were used not onely as mere Ceremonies, but as Sacraments too,
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and as proper parts of Divine Worship, and as seals of the Covenant, as Circumcision and the Passover.

Fifthly, The observing of them among the *Jews* by the allowance of the Apostles might endanger, as indeed it did, the intrusion of them on the *Gentiles*. And it being impossible for the *Gentiles* to observe all the Ceremonial Law of *Moses*, and come up all of them to *Jerusalem*, to keep the Passover, and offer sacrifice, it might cause them utterly to reject the Gospel, which was incumbred with such impossible observations. And here, by the way, I suppose that *Christ* came not onely to abolish the *Jewish* Ceremonies, but also to leave all people to the indifferent use of such Ceremonies, which were consistent with the service of God, and agreeable to their own Country and temper; which is a true kind of liberty.

Sixthly, It might stir up the *Jews* to seek righteousness, and justification by them. Of how dangerous consequence the observation of these Ceremonies was, may be gathered out of the Epistle to the *Galatians*. The main design of the Apostle in that whole Epistle is to reclaim the *Galatians* from adhering to *Mosaical* Ceremonies, by putting them in mind of the Gospel of *Christ*, *Gal. 4. 10, 11*. He blameth them for observing the *Jewish* Festivals, to which the *Jews* living among them perswaded them; which were however the most inconsiderable Ceremonies. And in *Gal. 5. 2, 3*. *Behold I Paul testify unto you, &c.* that is, if those who were circumcised looked on Circumcision, as that to which they were bound by the Law of *Moses*; then they must observe the whole Law, for *à quatenus ad de omni valet consequentia*. And also if they stood upon that, as a work of the Law by which they should be justified, then *Christ* would profit them nothing, they being debtours.

debtours to doe the whole Law, and therefore would have no benefit by the death of *Christ*.

So that you see, that though these Ceremonies, considered absolutely in themselves, were indifferent, yet by reason of some circumstances, which might be annexed to them, they were very perilous, and of dangerous consequence. Wherefore as some indifferent actions (though absolutely in their own nature all may be said to be equally indifferent) by reason of good circumstances usually attending them, are of good report, as tilling the ground, and the like; and some, by reason of evil circumstances usually annexed to them, are of ill report, as performing the office of an Hangman, or an Executioner, which though lawfull, is yet accounted infamous: so if we compare the Ceremonies of the Church of *England* with the *Lewitical* Ceremonies, as used after the Ascension of our Saviour, and promulgation of the Gospel by the Apostles, we may say that ours are as the former, theirs as the latter.

Some indeed excuse the *Jewish* Ceremonies in that they being instituted by God at first, ought to have a decent Sepulture; that the *Jews* being persuaded of their necessity, must be tolerated, and born with in their opinion. But these excuses are nothing pertinent to the business in hand; God's Institution when expired was extrinsecal, and they were no longer to be observed by his appointment, being abolished by the death of *Christ*, *Col. 2. 14*. Now, if a Master appoint business for so long time, and no longer, if his Servant continue in it afterwards, what he doeth, is of his own will, and he may be punished for it. And that the *Jews* must be born with, I do not deny; but however, this proveth not but that the observation of the *Mosaicall* Ceremonies for that time was of very dangerous conse-

consequence. And though ignorance might excuse the generality of the converted *Jews*, yet it could not excuse the Apostles and Elders, who knew them to be abolished by the death of *Christ*. Neither is the question whether the *Jewish* Ceremonies ought to have a decent Sepulture, or no, but whether such Ceremonies of so dangerous consequence, and so nighly bordering on unlawfulness, might not however be born with upon other more important causes?

So much of the first Proposition, or demonstration of the Sequel; by which it is manifest, that if the *Jewish* Ceremonies, which signified *Christ* to come, who was already come, and did abolish them by his death, which were vain repetitions of Sacrifices for sin, *Christ* being already offered up for all, which were used as Sacraments, looked on as necessary parts of Divine Worship, were thought significant not onely on our part, but God's too; whose observation among the *Jews* did endanger their intrusion upon the *Gentiles*; for whom it was utterly impossible to observe them all; nay, whose observation did tend to confirm the *Jews* in seeking righteousness by the works of the Law; did infect many *Gentiles*, as the *Galatians* with the same error; insomuch that *Christ* was like to profit them nothing, and their faith to be in vain; if these Ceremonies might at any time under such circumstances be lawfully used; certainly much more the Ceremonies of the Church of *England*, which are not liable to such inconveniences, and many of which have been derived down unto us from the Primitive Christians.

So I come now to prove the second Proposition or Assumption; but these *Jewish* Ceremonies were sometimes lawfully used even by those who assuredly knew them to be abolished by the death of *Christ*. I shall not
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16 *The Lawfulness of Compliance*

here instance in the generality of the converted *Jews*, especially those who lived in *Judea*, who observed them all, because they might not at that time, and so soon, be fully instructed, nor yet till the Temple it self was destroyed; nor yet understand the extent of Christian Liberty. But I shall prove my assertion, as by the other Apostles, so also by the doctrine of *St. Paul* and his example, conformable to his Precepts, who knew the obligation to all these things to be abolished by the death of *Christ*, and did among the *Gentiles*, to whom their observation must needs prove an intolerable yoke and burthen, most oppose them.

As for the Apostles, we see their conformity, *Acts* 3. 1. And *St. Paul* tells us how he reproved *St. Peter* for being carried away with dissimulation among the *Gentiles*, as we read, *Gal.* 2.

And as for *St. Paul* himself, we may see his Precepts, *Rom.* 14. 1, 2, 3, 4, 5, 14, 15. wherein he exhorteth the strong among the *Gentiles*, not to offend their Brethren the *Jews* by their overmuch freedom.

Secondly, Let us take notice of his glorying as it were in his compliance and conformity with all sorts of men for their Salvation in these indifferent Ceremonies, *1 Cor.* 19. 9, 20, 21, 22, 23. where we may note, that as long as the Gospel is propagated, we need not stand upon indifferences; the Apostle did in these matters observe that rule,

*Dum fueris Romæ Romano vivito more,
Si fueris alibi vivito sicut ibi.*

Now how the Apostle did put his doctrine of compliance and conformity in practice, will be seen by these particual instances.

First, by his circumcising *Timothy*, *Acts* 16. 1, 2, 3. where we find that Ceremony which the Apostle declared

declared so much against in his Epistle to the *Galatians*, telling them, that if they were circumcised *Christ* should profit them nothing; *Gal. 5. 2.* was now by him applied to *Timothy* notwithstanding. That he might not give offence to the *Jews*, he took and circumcised him. The fault was not then in the materiality of the action, which was lawfull enough in it self, but in the formality of the application among the *Galatians*. And therefore Circumcision certainly was not unlawfull in it self, though it was unlawfull to put any confidence in it, as a work of the Law, which the *Galatians* did. For otherwise *Paul* would never have circumcised *Timothy*. And so in like manner, if any one should put any trust and confidence, or think there is any merit, or efficacy in the sign of the Cross, if he should adore and worship it, as his God, he might well be counted an Idolater; but as long as it is used, as an indifferent Ceremony, according to the directions of the Church of *England*, none ought to be offended. For it was borrowed from the Primitive Christians, who gloried in the sign of the Cross.

But we have yet an higher example of conformity and compliance in the Apostle, which he did not out of his single judgment, but with the advice of an assembly of Apostles and Elders. As in the *Acts*, 21. 18, 19, 20, 21, 22, 23, 24, 25. where we see, that though the Elders received with much joy the news concerning the conversion of the *Gentiles* to the Faith, yet considering how many *Jews* there were who believed, and yet were also zealous for the Law of *Moses*, and that they were offended with *Paul* for preaching among the *Gentiles* against *Moses* and his Ceremonial Law, and that therefore his person would not be acceptable to them; they advised him by all means to shew his compliance with them in his conformity to their Rites

18 *The Lawfulness of Compliance, &c.*

and Ceremonies, as doth there appear. Now *v. 26.* we find the Apostle following and obeying their counsel; he did not *onely* comply with them in shewing reverence to the Temple, observing Rites about Vows and Purification; but likewise in their Offerings and typical Oblations. Certainly, should any men doe half so much now, as *St. Paul* did then, some furious Zealots, who place their Religion as much in opposing Ceremonies, as the *Jews* did in observing them, would cry out against him as they did against *St. Paul* on another occasion, *Acts 22. 22. Away with such a fellow from the earth; for it is not fit he should live.* And here, farther, we cannot imagine that this was ill done by the Apostle, because he was never guilty of sinfull compliance in the greatest danger, and because it was agreeable to his Precepts, and course of life all along, and because this counsel proceeded from the joint consent of the Apostles and Elders, in whose assemblies the Holy Ghost was always present. Wherefore it followeth that the *Jewish* Ceremonies, liable to so many exceptions, were not however so odious and sinfull absolutely considered, but that, as occasion required, they might be observed, and lawfully used, even by those who knew them abolished by the death of *Christ*. And therefore surely the Ceremonies of the Church of *England*, which are harmless and innocent, if not pious; which are as no-ways burthenfome in themselves, so instituted onely for decency and uniformity, ought to be observed. For by thus doing Faction and Schism will be avoided, brotherly love maintaintained, peace and unity, the glory of our Profession, preserved.

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Of the USE of

COMMON-PRAYER

IN

PUBLICK.

THE Apostle St. Paul lays down two Rules to guide our Prayers by; 1 Cor. 14. 15. *What is it then? I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also.* And in the 16. and 17. verses presseth the praying with the understanding also; because otherwise, *he that occupieth the place of the unlearned could not say Amen at his giving of thanks, seeing he understood not what was said; and was not at all edified thereby.* And v. 19. he tells us, *that he had rather spake five words with understanding, that the Church might be edified; than ten thousand words in an unknown tongue.* It seems the Corinthians did much affect praying with the Spirit, as they thought it to be; though they regarded not the understandings and edification of their hearers. I wish the like may not be said of many among our selves, who cry up extemporary praying for the onely praying with the Spirit, and condemning Common-prayer as carnal and formal; but

if we will examine these two sorts of Prayers, with the Rules laid down by the Apostle, we shall find that Common-prayer, or Forms of Prayer, are every way as consistent with praying by the Spirit, and are best for edification, and the understanding of the hearers. 'Tis true, our understandings and inventions too, both of Speaker and People, ought to be under the guidance, directions, and assistance of the Spirit; as well as our Affections; the former being the nobler, and the latter the more ignoble, and lower faculties of the Soul. And therefore as to praying with the Spirit, it's requisite that these too be sanctified, that we may clearly discern, apprehend, and find out those truths which God hath revealed, and those sins which are apt to beset us, and those mercies we stand in need of. But however, it's not to be expected that in all our Prayers the Spirit should help our inventions in finding out new matter, much less new words. For the sanctification of the understanding doth not consist in these. We ought to judge the quite contrary; for the same judgments we pray against, the same mercies we pray for in one prayer, we must pray for often; and though God's Spirit may discover more and more our sinfulness to us, yet the same sinfulness on one hand, and grace on the other, which afford matter for prayer now, may afford us matter to our lives end. As for particular occasions, they have their particular Prayers. But he is in a very sad and strange condition, that when he comes to pray to Almighty God, knows nothing at all before-hand what he should pray for, nor what he should pray against, but expects that the Spirit should furnish him with new matter for his Prayer, or else he will be at a loss. For 'tis to be supposed, that we are acquainted with our own wants before-hand; and the sense of our misery

mifery and wretchedness in our selves, is usually the first motive and inducement to prayer. And therefore the assistance of the Spirit, and operation on the understanding, and invention, is not to furnish us with new matter, and words at prayers; but in keeping alive a serious and constant apprehension of our condition, which should remain with us, not onely in times of our devotion, but also be a continual guide throughout the course of our life. He is to be accounted rather an infidel, heathen or unbeliever, than a true Christian, a man altogether unacquainted with his spiritual estate, and condition, that knows no Attributes of God to be celebrated, no sins he is guilty of, no judgments he is afraid of, no graces in which he is deficient, no mercies he stands in need of; but all of these are the matter of Prayer, and all of these, every one that knows any thing of Christianity, must be in some measure acquainted with before he performs the duty of Prayer. The knowledge of them being not onely requisite to that duty, but necessary to constitute, and denominate him a Christian. And though some may think they have new discoveries in time of Prayer, which I shall not now dispute of what nature they are, yet the general ground and foundation of their Prayer, is no new-invented matter, but such which before-hand they must be acquainted with: and so invention of new matter, is not requisite to the spiritual performance of the duty. And as for new words, to think the change of these so needfull, would be to place the excellency of this divine duty in a tone; and to turn this spiritual into formal and lip-service; besides, if the Spirit should dictate every new word to us, all these Prayers might pass for canonical, and be accounted the word of God indeed. And yet most people
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through their ignorance have placed the spiritual performance of this duty in invention of new matter and words; which is quite otherwise, and consists in the sanctification of the whole man, as to body, soul, and spirit: in the sanctification of the understanding, memory, will, and affections by the Spirit of God.

And yet farther, that we may pray with the Spirit, using a form of words, may appear from that Prayer which *Christ* taught his Disciples, *Luke 11. 2. When ye pray, say thus*: which was spoken in answer to the desire of one of *Christ's* Disciples to teach them to pray.

Secondly, That in singing of Psalms, we sing with the Spirit; and yet almost all the Psalms are Petitions or Thanksgivings to God; that is also, Prayers which comprehend both Petitions and Thanksgivings. And the Apostle joineth both together, praying with the Spirit, and singing with the Spirit. No Sect yet however have been so distracted as to venture on singing *extempore*. And it is the practice of those who condemn Forms of Prayer, to use notwithstanding Psalms, which although they owe their matter to divine inspiration, yet their composition afterwards to the art of man. And very good reason, for if they undertook to sing *extempore*, every body would presently perceive that they were out of tune, or rather never in it; and that their songs were as void of rhyme as reason. And therefore, if verses and metre, though composed forms by humane invention, are fit for, and consistent with the spiritual elevation of our hearts to God by way of thanksgiving, why is not prose in elevation of our hearts by way of petition; not to say, that some Psalms are perfect petitions; as the 51 Psalm.

Thirdly, I would willingly be resolved by those who are altogether for *extempore*-praying Ministers, because
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those Ministers pray by the Spirit, whether they themselves, when they hear them, pray with the Spirit or no. And I suppose that they have a better esteem of themselves than to think otherwise, or to deny that they pray with the Spirit. Praying by, or with the Spirit, as it respects the spiritual performance of the duty, is actually incumbent on the people, as well as the Minister. But yet they themselves have no extemporary expressions, nor will be allowed to have extemporary enlargements of heart. Their Spirits are bound up by the Spirit of their Minister, who, if they should not diligently heed his words, and give their full assent and consent, and go along with him in every sentence, would doubtless accuse them of negligence, profaneness, or hypocrisie; because they do not mind the ordinances of the Lord, that is, that Prayer which he dictates to them, and tieth up their spirits and thoughts, that they keep close to it without wandring. Should any of his Congregation pretend that God had put holy thoughts into his heart, that he could not attend to all that he said, this pretence would be so far from being made a note of the Spirit, that it would be thought some diabolical suggestion, which withdrew his heart from giving attention to his Prayer. So this people by the same breath they cry up their Minister, condemn themselves. For if it be legal and carnal to be tied to a form of sound works, which others have composed for us, without enlargements of our own; if it be carnal, not to make use of our own parts and inventions, in offering up our petitions; if it be carnal to have our Spirits bound up, limited, and confined by words which others have dictated to us, then are all the Congregation carnal, no spiritual person, not onely in respect of office, but also of real qualifications, beside the Minister,

Minister, who is their mouth and spokesman ; for, dare any of his hearers pretend to other revelations ? are not their spirits confined to his spirit, words, and sentences ? for enlargement of matter is denied, onely that of affections in admiration of his matter allowed. Deviations from it, or digressions, would be a note of profaneness and irreligion, the sowing of tares among the wheat. But if their Ministers were not partial, they should, by their own Principle, allow every member of their Congregation, that liberty at the same time, which they challenge to themselves ; leave every man to his particular enlargement, and not confine them to his own Prayer, lest the Spirit be stinted in his Brethren, who may have at the same time several motions, raptures, and illuminations : much like the *Corinthian Church* : *1 Cor. 14.26.* *How is it, brethren ? when ye come together, every man hath a psalm, hath a tongue, hath a doctrine, hath a revelation, hath an interpretation.* But seeing we must join in Prayer, or else the Congregation be left distracted, it followeth even hence, that praying with the Spirit consists not in new invention of matter and words.

I now come to consider the second qualification of Publick Prayer, by which all our spiritual gifts in their use and exercise ought to be directed and regulated, that is, The good and edification of the hearers. This is that which the Apostle, *1 Cor. 14.15, &c.* and throughout the whole chapter aims at ; that let mens pretences to the Spirit be what they will, yet neither they, nor their pretences are to be regarded, if they intend not edification. The great care of the Minister should be, that the people may understand him, and be profited by him. This is also farther evident from the 16 verse, which doth explain the former ; *Else when thou shalt bleß with the spirit, how shall he that occupieth the room*

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of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest. This is also evident from the protestation of St. Paul in the 19. v. *to speak five intelligible words in the Church, than a multitude unintelligible.* This is also evident out of the precedent verses; the design of the Apostle being, that by plain preaching and praying, they should edifie the Church of God. So v. 9. *So likewise ye, except ye utter by the tongue, words easie to be understood, how shall it be known what is spoken? for ye shall speak into the air.* Now that forms of Prayer, as they are composed, may best be understood, by all sorts of people, is so evident, that it needs no demonstration. 'Tis true, men may, if they please, compose such forms, which are unintelligible, as the Popish Prayers, which are in an unknown Tongue, and not understood by the generality; or we may compose such intricate forms in our own Tongue, which few can understand. But whatsoever qualification is desired for clearness of understanding; may better be done in a set form, which is made upon mature deliberation, than in *extempore* Prayers, which are composed on a sudden, whether we respect the propriety of words, the easiness and significancy of the phrases, the plainness of the style, the distinction of the sentences, and the methodical disposition of the whole. And besides, set forms publickly and constantly read in the Church, have this advantage, that though some expressions should not be very clear in themselves, yet long use, whereby people become acquainted with them, will render them intelligible. But there are but few that can speak on a sudden so pertinently and clearly to any business, as they can upon mature deliberation. And in this case, as set forms are likely to go beyond unstudied Prayers, so those al-

lowed and composed by the Fathers of the Church, are likely to excel the compositions of any single person. And if we seriously consider the composition of our own publick Prayers, there cannot well be any better framed for perspicuity and information of the judgment, or moving the affections. The words are plain, familiar, and easie to be understood, the method is distinct and perspicuous. The Prayers being digested into several Collects, so that we know when we are to confess our sins, when to give thanks, when to pray for grace, and when for peace, and when for the King and State, &c.

And, *qui bene distinguit, bene docet*. In the Litany we have a brief and pathetic enumeration of those sins and judgments we should pray against, of those mercies spiritual and temporal we should pray for, and this in plain terms, not obscure to those who understand their Mother-tongue. In the second Service, we have the Commands of God, the sum of what we have to doe, and throughout, a frequent intermixture of the Creed, Epistles, and Gospels, by which in all points we may be sufficiently instructed.

But now, for other Prayers, which men make without premeditation, although this should be granted, that every Prayer be coherent, and that every word and sentence in the Prayer, might be understood by judicious auditours; yet if we consider how hard it is, to make the generality of people to understand those truths necessary to salvation, what can we expect from them, when, besides the things themselves, their memories must be burthened with variety of expressions, and they must be more perplexed to understand variety of words, than variety of matter; every new Prayer more and more amazing their thoughts,
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and confounding their apprehensions; in which, notwithstanding, its requisite that every member of the Congregation should join. Whereas one comprehensive Prayer, which should be used in all our solemn assemblies significantly expressed, might by care and study in time be understood of all. Nay, though variety may delight the fancy, and draw the affections the more to the speaker, yet it will be apt to distract the thoughts, and a little disturb the affections, as to the matter, even in those who are understanding. For it's not in hearing Prayers as in hearing Sermons, when we come to learn and be instructed in the will of God, where, if any thing be not truly and clearly delivered, we may leisurely consider of it, without offence to God, or ill performance of the duty; but in Prayer we are to offer up our petitions, which if not clearly express'd, and our apprehensions are not easie, so that the things delivered be no sooner heard, but understood and assented to, and pass immediately to the affections, we shall be at a loss for joining. Now these things cannot be so well attained to even by those of competent understanding in *extempore* Prayers, as in set forms: for in these latter we may understand things before-hand, and so have nothing to doe, but to join in putting up our petitions, which is the proper work of Prayer. But *extempore* Prayers are obnoxious to several impediments, which arise from the nature of the Prayers themselves. For here is a necessity of an instantaneous weighing and judging the several expressions, continually following each other; together with the application of them to the will, for the stirring up the affections to embrace them, which is not easily done, unless by those who have their faculties well exercised: as the greatest part of the au-

ditours usually have not. For whilst the understanding is considering and estimating the truth of things, the goodness is not represented to the will, as desirable. And besides, the due understanding of a Prayer, depending on the connexion of one part, and one sentence with another, there will be need of ready animadversion to take notice of it, and a competency of memory to retain it; which qualifications, many persons, otherwise godly and intelligent, may be destitute of. And yet farther, the errors to which such Prayers may be liable and obnoxious, from the defects of the person praying, are manifold; but I shall not now instance in any. And therefore I conclude, that set forms are such which the best may join heartily with, and without which the generality cannot come to knowledge very well, and that they are the surest ground for the understanding to proceed upon.

But yet there remains an objection to be resolved, which must be, if they understand themselves, the foundation both of their Ministers plea, and of the Peoples admiration of them; which is thus:

Though the using of set forms may consist with praying with the Spirit, *formaliter*, yet it doth not *effectively* so much as *extempore* Prayers. It's according to the known rules of Oratory, that Speeches read out of a Book, are not apt to affect so much, as when retained *memoriter*, and delivered with a lively and gratefull pronunciation. That which seems to flow from the heart of the Speaker, works the more effectually on the hearts of the Hearers. Now, forasmuch as God worketh by means, in our conversion and edification, which are suited and accommodated to our capacities and natures, we ought to make use of those which are most apt to excite our devotion. Our inferior

feriour faculties have need of assistance, and a meet help, as well as our superiour. And who would not condemn on this account a careless and supine reading of Common-prayer it self, as a thing tending to alienate mens affections from it, and to quench their devotions. And therefore such Ministers, who suppose themselves thus gifted, as to be able to excite mens affections by their Rhetorical Prayers, and lively pronounciation and actions, conclude it necessary, that they should make use of their Talent, and not lay it up in a Napkin.

This argument or objection at first sight may seem specious and plausible, but if thoroughly examined, will appear as a rotten Fabrick, built on a sandy foundation; or, as a painted Sepulchre, which, though beautifull to look on, yet within is full of dead-mens bones. I confess, if we compare reading Prayers, and a delivery of an eloquent Prayer without-book, abstractedly and absolutely, onely in order to the exciting of the affections, the latter may take place; but if we consider them with those circumstances, which in general and publick use must attend them, set forms will challenge the preheminance.

But for answer, in the *first* place; I have already shewed, that the use of forms is best for the instruction of the generality, and settled information of the judgment, and therefore on that account may at least be laid in equal ballance with exciting the sensitive affections with present heats and sudden commotions, which are not durable. Good affections are but one requisite to praying with the Spirit, and according to those who place all almost in new inventions, should be the least; and must be directed by the illumination of the understanding.

Secondly, Because set forms are best for instruction.

tion, and fixing the judgment; they are best also for a due excitation of the affections, so that they may be acceptable and well-pleasing to God. For here is to be observed, that there is a great difference between divine and heathen Oratory. A *Roman* Oratour cared not so much for information of the judgment, all his designs were to engage mens affections to his cause, though by blinding their understanding and reason. Such arts as these the Apostle declares against in the beginning of the First Epistle to the *Corinthians*, and elsewhere, calling them the wisdom of words, and of the flesh. But in offering up our Petitions to God, our affections ought not to be led by tones and gestures, but proceed from the sense and apprehension of God's Majesty, and our own wants. If we will pray acceptably to God, we must have our hearts and minds before-hand enflamed with a due consideration of his glory, and our own misery. This ought to be had in the first place; and then for quickning the outward man, a lively, serious, and decent pronunciation of publick Prayers will be sufficient, which every Minister should endeavour after. But when mens affections rise and fall according to the variation of the Speaker's tone, it must needs be their measure and foundation. Now these affections, moved after this manner, being onely turbulent commotions of the blood and spirits, and not real longings of the soul after God, are little more of themselves regarded by him, than mere bodily service; being but the next step higher. Nay, many times they may become prejudicial to spiritual service; for, as it hath been observed, *perit omne judicium cum abit in affectus*, so in this case, when the tide of mens affections is up, and they carried by external action and pronunciation, with-

without due understanding of the matter, they will have but little room for the true sense of want and misery. And common people being unable to pass a ready judgment on the things delivered, and unacquainted with new expressions, must be led wholly by the gesture, tone, and pronounciation; and if they be prejudiced for the man, and the delivery be good, all goes down, all passeth with them for gold that glisters. But God is in those affections which are more settled and composed, (as in the still small voice we reade of, *1 Kings 19. 11, 12.*) though they do not flame, consume, and break down so much; as those more violent affections did indeed in our last Wars; by miserably destroying both Church and State; and of such we may say, that God is not in them. I do not deny, but that our affections ought to be sometimes fervent, and vehement, but so as they subvert not, but are regulated by our judgments; and when the height of them depends on the depth of the sense, and apprehension of God's Majesty, and our own misery by nature, and not kindled by the loudness of an enthusiastick voice, or tone.

Thirdly, Hence also it will appear, that the whole ease is clearly mistaken; for Prayer is by its essential definition a representation, or a religious representation of our wills and desires to God. And then certainly, if it be a representation of our wills to God, we must have some desires in our wills to represent to God, when we come to pray to him. And therefore every one that prays, should either pray to God, by putting up his own Petitions by himself, or should be acquainted with the matter before-hand which another puts up for him, that he may say, he represents his own will to God; so far forth as it is conformable to
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the will of God. As it hath been the custome, when any one is to be particularly prayed for, not onely the Minister is acquainted with his desire, but he also gives notice to the People of the same. Prayer is the action of the Church; not the declaration of the mind of God to us, but the representation of ours to him; and therefore doth suppose our affections already engaged. There is none who needs excite a Beggars affections, who is sensible of his wants; these will make him patheticall. And therefore all the compositions in our Prayers should be rather to expresse, and not to incite our affections so much, because we come to put up our desires to God. I confess, that in preaching, the case is quite otherwise, and a greater latitude may be allowed as to these things, because it is ordained, not onely for the edification of the Church, but conversion of unbelievers, who may be drawn by the love of the expressions, to the love of the things themselves. And herein every one that is endued with the gift, may exercise his Rhetorick, and not bury his Talent in a Napkin. And likewise, because hereby the will of God is declared to us, spiritual things, by sensible representations, may become familiar to us; and make the better impression upon us; yet the Apostle used all plainness of speech in preaching, and therefore certainly likewise in praying.

The Apostle tells us, *Rom. 8. 26. Likewise the spirit also helpeth our infirmities; for we know not what we should pray for, as we ought; but the spirit it self maketh intercession for us with groanings, which cannot be uttered.* Where, I suppose, the Apostle speaketh in the person of weak Christians, or new Converts, who could not well express their minds to God; but yet they knew in general what was to be prayed for, though they could

not particularly express themselves; *for we know not*, &c. which doth suppose, that they knew however in general, though not in particular, before-hand, what they should pray for. And therefore to the due performance of this duty, there is requisite in the first place a *scala descensoria* from the superiour faculties to the inferiour, and not a *scala ascensoria* from the inferiour faculties to the superiour. And hence the inventive faculty of the Minister, or those gifts and abilities which God hath given him, whereby he is able to express his mind in more full and significant phrases, than ordinary people, should not be employed in praying *extempore*, so much as in composing set forms before-hand, both private, wherein those who would speak out of the abundance of the heart, but by reason of ignorance to express themselves cannot, may be furnished with apt and most sentences; and publick, that those whose affections are engaged might, knowing and understanding the Prayer before-hand, with more freedom, and without hesitancy join with mutual conspiracy of thoughts, spirits, and affections.

And hence Liturgies were in use early in the Church, as soon as they could well be composed; as is also done in the other part of worship, in praising God, where Psalms and Hymns are composed and accented for the sweeter melody, harmony, and consent. And when this is done, he that prayeth should endeavour after the best pronounciation, and most decent delivery; that though these should not be the first motives, yet that hereby the outward man, and lower faculties may be so far quickned, as not to be an impediment to the superiour. But to begin, and lay the foundation upon these, would be like the affections of a person raised by the noise of Organ and Singing-men, who yet knows not a word of the Hymns composed.

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But, if any pretend that the very use of a form is apt to dull the affections, and produce formality and lip-service, it's a sign that words and phrases lead their affections, and are not expressive of them: for otherwise, the words being significant, and their hearts seriously engaged, they would be no more wearied with the using the same good form, than the *Abderites* were, when, after a play written in their own Language, they heard, *O Cupido, Prince of gods and men*! cried out incessantly, *O Cupido, Prince of gods and men*, till it cast them all almost into violent fevers. Or than the *Ephesians* were, *Acts 19. 34.* who cried out, *for the space of two hours, great is Diana of the Ephesians.*

Certainly, had those, who condemn our saying, *Good Lord deliver us; We beseech thee to hear us good Lord; Lord have mercy upon us; Christ have mercy upon us; Lord have mercy upon us*, often in our Prayers, had they but half so much zeal for *God and Christ*, as these men for *Cupid and Diana*, they might easily be of a better mind, and join with us in our Litany, which hath had the approbation, even of some Presbyterian Ministers, for an affectionate Prayer. So far is the reiterating or repeating of the same expressions, suitable to our affections, from dulling and quenching them, that it doth rather kindle them anew, and cause them to burn with the greater flame. The sum then, and result of these answers is this; that forasmuch as clearness of understanding and judgment is annexed for the most part to forms, which we may know before-hand, ordinary people being not able to pass a ready judgment on new inventions; that forms are necessary for the due excitation and regulation of our affections, because best understood; that the exciting the sensitive affections merely by elocution and pronunciation, may be sometimes

times rather an impediment than a furtherance of the spiritual performance of the duty; that Prayers are the representation of our wills to God; and the intent of vocal Prayer is rather to express, than raise our affections; and as far as may be, those unutterable groans of the spirit, which by forms may be done most significantly, and most for the understanding: And yet the use of them doth nothing tend to abate the affections, but to unfold distinctly those desires of the Soul, which were laid before, wrapped up, as it were, in a Napkin; it therefore followeth, that nothing is more necessary, than a comprehensive form of Prayer to be used in all publick Assemblies; which all being acquainted with, may better understand, and may the more freely, knowingly, and cordially join with. And so I have given a sufficient Answer to the Objection, but yet I shall, *ex abundanti*, add another argument or two, to confirm this Discourse.

Fourthly, It may be considered, that in order to the exciting the affections themselves, tho' an excellent delivery and invention may go beyond bare reading, yet these gifts are to be considered in the use of them, not only in *abstracto*, but in *concreto*, as to the persons themselves, who are endowed with them. Now tho' we may grant that some of them are able to pray for a long time significantly, methodically, and comprehensively, yet, have all of them, have most of them, these abilities? Can they always have ready a new Prayer comprehensive of matter, and yet cloathed with new phrases and expressions, and brought forth pertinently without hesitancy or confusion? Have all of them at their fingers or tongues end, *Erasmus de copiâ rerum & verborum*? No, surely we shall find most of them destitute of these faculties, and that the efficacy of their Prayers depends on

on the peoples fancy, and their own confident delivery.

Fifthly, Forasmuch as people may be as duly affected, and as much edified by forms, as by *ex tempore* Prayers, we must not forget in the last place, the peace of the Church and State, which is by far more exposed by the use of the latter than the former. The effect of the one is unity and uniformity, brotherly love, and joining together in mutual building of our selves up in our most holy faith: of the other, for the most part, divisions in Church, and rebellions in State; when it is left to every one to doe what is right and good in his own eyes, as our late times have sufficiently demonstrated. The *Presbyterians* themselves would not leave us without a directory. But, if private Men and Ministers be left to themselves, to pray as they please, both Church and State had need of very good security for their integrity, as well as their ability. An heretical, factious, and schismatical Minister, the more eloquent Orator he is, the more dangerous Impostour and Firebrand he may prove. And so it is incumbent, both on the Prince, in regard of the State, and on the Bishop, in regard of the Church, to have an eye to such persons. And were not our Common-prayer sufficient in it self, yet being free from all just exceptions, the very command of King and Parliament should commend it to our use. And therefore let us not imitate, by giddiness and wantonness, the *Israelites* in the Wilderness, who loathed heavenly Manna, Angels food, because it was common; wherefore, though God sent them *Quail* to satisfy their lusts, yet he destroyed many of them, whilst the meat was in their mouths. We may all know what ensued the abolishing Common-prayer among us; Let us sin no more, lest a worse thing come upon us.

THE END.